

AN
ADDRESS

TO THAT

HONEST Part of the NATION,

CALL'D *a. 5900.*

The Lower Sort of PEOPLE;

ON THE SUBJECT

OF

POPERY and the PRETENDER.

THE SECOND EDITION.

L O N D O N :

Printed for CHARLES CORBETT, at *Addison's Head*, in *Fleet-street*: and sold by Mess. NUTT, COOK, and KINGMAN, at the *Royal Exchange*, DODD, at *Temple-Bar*. AMEY, at *Charing-Cross*, JOLLIFFE, *St. James's*, CHAPPELLE, in *Grosvenor-street*; and at the Book-Warehouse in *Wild-street*.

M DCC XLV.
[Price Six-PENCE.]

ADDRESS

TO THE

HOUSE OF COMMONS

ON THE SUBJECT

OF THE



OF THE

SECOND

LONDON:

Printed by W. Clowes and Sons, 1, Abchurch Lane, London, E.C. 4.

[1881]

A N

ADDRESS, &c.

Friends and Countrymen,

I HAVE often wonder'd, that among the many Writers, who set forth to the Publick, Matter, of which common Sense is the most proper Judge, none think fit to address themselves to you, who, tho' you have not so much Learning, must be allowed to have as much Common Sense as your Betters. I take it to be the Pride of Writers, that they think you not worth their Notice, or that they are fond of shewing their own Parts, by using such Words and Arguments, as not One in a Hundred can understand. When broken Heads and bloody Bones are thought necessary, then the rest of the World pays you the Compliment of applying to you to save themselves, and you have often done considerable Service in that Respect. But it has sometimes happen'd, that by your not making use of your Reason first, de-

A 2 signing

signing Men have led you into Mischief. To look before you leap, is a Rule in Prudence, not the worse for being old ; and I dare say, if you had always the Truth on both Sides laid fairly before you, you would be as apt to take the right Side as any Men in the Kingdom. The wicked Designs of our Enemies at present occasion me to try this Method. I have not Learning enough to make a Figure with, and shall therefore use not a Word nor a Piece of Reasoning, but what the lowest of you shall readily comprehend. It is not hard to understand Truth, but it is as easy to overlook it, when Men use Tricks to hide, or fine Language to gloss it. My aim is the Good of my Country, and I cannot prevail with myself to compass so good an End by bad Means.

Popery and the *Pretender* are Words that have been mightily laugh'd at of late Years ; yet it is well known, that Popish Priests have taken prodigious Pains all the while to bring People over to their Religion, in which they have actually succeeded too much, and this is the second Time within these Two Years, that the Pretender has form'd a Design of invading *England*. It is an Art, usual with Enemies, to make you believe that you are very safe, and then to surprize you in the midst of your Security,
but

But let me beg you to consider, that tho' it is their Interest to blind you, it is not yours to be blinded; and if ever there was a Time for opening your Eyes, it is now.

THE Popish Powers would be glad to see the Throne of these Kingdoms fill'd by a Papist; The *French* King would certainly do all he could towards it, because His Majesty King *George* is the greatest Hindrance to his Scheme of conquering all *Europe*. The *Roman Catholicks* among us; who are a very numerous Body, would undoubtedly not be wanting on their Part; they often declare the Contrary, and to be sure, honest Men of all Religions are to be believ'd; but it is impossible, that a Man can be truly a *Roman Catholick*, without wishing well to the Pretender, any more, than you can be true *Protestants* without being hearty Friends to King *George*. This being the Case, the Church of *Rome* has used every Method for dividing us, and one of their Practices has been to spread loose Notions among the People about Religion and Government. By degrees they have persuaded some, that it is a Matter indifferent to the People, who is their King, and they hope that the Discontents, which have been every where rais'd, added to this Notion, will bring about their Design, which is our Ruin.

I should

I should give you too much Trouble, were I to prove, how false every *Romish* Doctrine is; It has been done by other Hands. I think I can do you more Service at present by shewing, that it is not a Matter indifferent, who is your King. My Meaning is not to dispute about the *Title*, for I doubt not but every Man of you is honest enough to allow, that you owe Allegiance to His Majesty, that the Pretender has no Right in *England*, and that the Laws and Constitution must be broke, before he can get footing here. But I mean to convince you, that your Happiness and your Liberties depend upon the *Protestant Establishment*, and that War, Famine or Pestilence are not more dangerous Evils, than the Crown of this Realm on a *Popish* Head. I shall use no Arguments to prove it, but plain Matter of Fact. Perhaps you have not had Time to read the *History of England*, or if you have, other Business may have made you forget it. Give me leave therefore to argue from thence, and I promise I'll say nothing but what History will prove.

The Question is, can *England* be happy, or can it be less than miserable under a *Roman Catholick* Government? I answer, No, because we have tried it twice, since
we

we left the Church of *Rome*, and in both Cases it brought us to the Brink of Destruction, in the Reigns I mean of Queen *Mary* and King *James* the Second. King *James* had not Time to go so far as Queen *Mary* did, for the Wisdom of our Fathers put a Stop to his Proceedings by the Hands of the glorious and immortal King *William*. But tho' he could not run the same Lengths, yet his Beginnings were much the same. To save your Time therefore I shall only lay before you a true Account of Queen *Mary's* Conduct, that upon seeing the Rock, you may take Care how you split against it.

Queen *Mary* was the eldest Daughter of King *Henry* the Eighth, who was the first King of *England* that durst resist the Power of the Pope. To please her Father she pretended to be a Protestant, for it was thought, that he had no great Affection for her, especially after his Divorce from her Mother. However, she could not so act her Part, but that the People suspected her Inclinations. In her Brother King *Edward's* Reign she led a retired Life, but made no Secret of being a *Roman Catholick*. The good King *Edward* hated Popery, and had made many excellent Laws and Regulations to root it out of this Kingdom, but he died too young

to

to finish his glorious Designs. She had very little Difficulty in succeeding him on the Throne, for *Jane Gray*, who was set up in Opposition to her, had but few Friends, and no great Ambition to be a Queen. She submitted immediately, and Queen *Mary*, tho' she knew her innocent, as to her own Desire or Intention, caused her to be beheaded some Time after, because she was a Protestant.

The Queen's Friends gained many Protestants, by assuring them, that she intended no Alteration in Religious Matters. She herself promised the same to the People of *Suffolk*, who were the first that raised Forces in her Service; and to shew how unwilling she was to be thought a zealous Papist, she never forgave Bishop *Ridley* for declaring in a Sermon at *St. Paul's*, that he knew by some Things, which had pass'd between her and him, that she was a warm Friend to the Church of *Rome*. But notwithstanding this Caution of hers at first setting out, she had no sooner got Possession of the Throne, than she resolv'd to establish Popery in *England*. Her Design was to bring it in headlong, and forthwith to restore the Nation to the Pope. But *Gardiner*, Bishop of *Winchester*, a cunning and wicked Man, who was her chief Favorite, advised

advised her to destroy the Reformation as it had been establish'd, *by Degrees*. She declared therefore in Council, that *she would not force Protestants to change their Religion*. Here was already an artful Alteration of the Promise she had made in *Suffolk*; for *there* she promised to leave the *Church of England* as she found it, *here* she takes no Notice of that, but only with Coolness declares she will not *force* Protestants to turn. The *Roman Catholicks* saw the Meaning at once, and begun to talk openly with all the Insolence of Men, who expected soon to be uppermost. *Bourn*, a Chaplain of Bishop *Bonner's*, had the Impudence to preach in Praise of his Master, who was a Man of bad Character, and was but just released out of Prison, where he had been committed by King *Edward* for having said some offensive Things in a Sermon. But the People were too fond of the Memory of their late King, to bear any Thing that implied a Reproach upon him; they pelted Mr. *Bourn* with Stones, 'till he made his Escape.

THE Queen could not avoid seeing the Spirit of the People, and was determined to humble it. In order thereto she advanced a Step farther. A Proclamation was publish'd, in which she declares her Intention to continue 'till Death in the Religion in

B

which

which she had been educated, and her Desire that all her Subjects would follow her Example, but that she should *force none*, 'till Things were settled by *Authority of Parliament*. Then she forbids her People calling one another *Papist* or *Heretick*, this was levell'd against *Protestants*, who knew, that they should be punish'd if they disobeyed this Order, and that their Enemies would not. Next she forbids all unlawful Assemblies, which every body understood of Assemblies of *Protestants*. Then all Ministers are forbid to preach without Licence; this was plainly meant to shut *Protestants* out of Pulpits, for the Power of granting Licences was soon after given to Bishop *Gardiner*, a hot *Papist*. The Proclamation concludes, that the Queen intended to punish all seditious Persons, and hoped none of her Subjects would provoke her to use the Severity of the Laws.

The first, against whom this Proclamation was put in Force, was the honest Inhabitants of *Suffolk*, who had not very strictly obeyed it, because they rely'd upon the Promise which the Queen had particularly made to them. They sent Deputies to Court to put Her Majesty in mind of her Promise; The Answer was, that Subjects ought not to controul the Actions of their Sovereign, and one of the Deputies happening

ing to speak with Freedom, was sentenc'd to stand in the Pillory. Such was the Beginning of a *Popish* Queen's Reign! a direct and open Breach of her Royal Word. But to break Promises is a small Matter in Professors of a Religion which will sanctify Murder and Rebellion.

It was now thought Time to restore the Popish Bishops, who had been removed in good King *Edward's* Time, and depose the Protestants to make way for them. The Clergy likewise, who were married, were turned out of their Benefices, and some, who preached without a Licence from *Gardiner*, were sent to Prison. As the Parliament had not yet met, Popery was still against Law, yet Divine Service was performed in the manner of the Church of *Rome*; and Queen *Mary* and her Ministry permitted it. The Queen's Zeal for her Religion broke thro' every Tie of common Gratitude and Honesty. She sent Judge *Hales* to Prison, for charging the Justices of *Kent* to keep up the Laws of King *Edward*, tho' she knew, that the Judge had, in her Brother's Reign, refused to sign a Warrant for disinheriting her. She resolved upon the Ruin of *Cranmer*, Arch-Bishop of *Canterbury*, tho' she knew, that when her Father had Designs upon her Life, his Interest was the Means

of saving her ; but no Merit could stand against her present Reason, which was, that he was at the Head of the *Hereticks*, that is, the *Protestants*. As she was now determined to persecute and ruin those of her Subjects, that would not turn to Popery, all foreign Protestants were ordered immediately to leave the Kingdom. Their unfortunate *English* Brethren foresaw the Reason of this Order, and many disguised themselves and escaped as Foreigners ; but this was soon put a stop to, by sending Directions to the Sea Port Towns to stop the Persons, who should attempt to go abroad as *Frenchmen*, without a Passport from the *French* Ambassador.

On the Tenth of *October* 1553, the Queen was crowned, and that all her Subjects might rejoice at it, she publish'd a general Pardon. But even the Mercies of a *Popish* Queen were cruel, for there were so many excepted in this Pardon, that the *Protestants* were very little, if at all, the better for it. It was now Time to call a Parliament, for without it she could not make *Popery* the Established Religion. The Difficulty was, how to get a Parliament to her Mind. This Difficulty however she overcame, by such unlawful Methods of Force and Fraud, practised by her Agents all over the Kingdom,

dom, that when the Parliament met, it consisted chiefly of *Papists*. The Lords found themselves in a melancholy Condition, between such a Queen and such a House of Commons; at last some were moved by Fear, others by Ambition to come into the Court's Measures.

The first Thing that was done was, revoking the Divorce of the Queen's Mother. I should have thought it needless to mention this here, but to shew the *Honesty* and *Modesty* of a *Popish* Bishop. *Gardiner*, to please King *Henry* had done all in his Power to promote this Divorce, and *now* he was the Person, who openly managed and influenced the Parliament to revoke it. The next Act of any Note that was passed, repeal'd all the Laws which had been made in Favour of the Protestant Religion. The Queen, to strengthen her Designs, resolved to marry some powerful *Popish* Prince, and fixed for that Purpose upon *Philip*, afterwards King of *Spain*, Son to the Emperor of *Germany*. The House of Commons thought it a dangerous Match to the Liberties of Old *England*, and declared their Dislike of it, upon which the Queen, who could bear no Opposition, dissolv'd the Parliament.

THE Convocation in the mean Time,
took

took Care to establish the Doctrine of *Transubstantiation*, which is a barefac'd Lye and a downright Piece of Nonsense, but as it requires more Faith than all the other Doctrines, it was of great Consequence to settle it betimes. Six Members had the Spirit to oppose it, and demanded a Disputation, but when the Day came, three of them failed in Courage, and the remaining three were interrupted and abused by Noise and ill Language; after which the Papists gave out, that they had fairly got the better. The same was the Case in a Disputation some time after at *Oxford*. The Disputants on the Protestant Side, *Cranmer*, *Ridley* and *Lati-mer*, were indeed of higher Rank, but they were Prisoners, and therefore under great Restraint, and the Noise and Confusion, made by the Papists, was such, that the poor Bishops could not be heard, and then, as before, it was given out, that they were confuted.

A new Parliament was called, and not content with chusing *Roman Catholicks*, Bishop *Gardiner* took Care, that none should be returned or sit in the House, but what were of Opinion, that Religion could not subsist without the Pope. Cardinal *Pole*, about the same Time, came over from *Rome*, at the Queen's Request. In a Speech to the Parliament,

liament, he told them, that his Business was to lead back the lost Sheep of *England*, to the Pope, their Shepherd. This produced an Address from the Parliament to the Queen, that she would be pleased to interceed with the Cardinal, that the Kingdom might be reconciled to the Church, and they promised to repeal all Acts, that had been made against the Pope's Authority. The Queen was glad to grant their Request, and both Houses, *on their Knees*, received Absolution from *Pole*. But there was one Difficulty in giving this Absolution, which the Cardinal was oblig'd to use a *Romish Trick* to get over. You must know, that, at the Beginning of King *Henry* the Eighth's Reign, the Church had near three Parts in four of the Lands of this Kingdom, which appearing to be no great Service to Religion, the King granted many of them away to the Nobility and Gentry. Now by the *Canon Law*, which Papists obey more strictly than the Gospel, those Lands were sacred, and could not therefore, without Sacrilege, be held by Laymen. The Nobility and Gentry of *England*, tho' to please the Court, they came into a Change of Religion, yet were mighty unwilling to part with so sweet a Property. How then did the Pope manage between the *Canon Law* on one side, and on the other the Necessity of pleasing Men of such Power and Consequence?

He

He practised a Trick, which would have been extraordinary, had it come from any other Hands. At the same Time, when the Cardinal absolved the Nation and *blessed* them, he denounced the Judgements of God against, that is, he *curst*, those who possessed any Church Lands.

You see, my Countrymen, how your Forefathers were drawn in by Degrees. First it was promised, that the Queen would *protect* the Protestants; then she promises not to *force them to turn*; after that she alters her Words by saying, that she would force none, *'till the Parliament had settled Matters*; next by *open Violence* she got two successive Parliaments to her Mind, who by degrees restored Popery, and at last the Pope's Authority in *England*. Now you must expect to hear of Persecution, of Fire and Faggot. After what the Queen had hitherto done, you may depend upon it she would stick at nothing, and her Religion taught her, that all she did in the Service of the Pope and the Church, must be right.

The Laws for punishing *Hereticks* were revived, and *Gardiner* advised the Queen to put them in Execution with the utmost Rigour, which Advice she received so graciously, that she commission'd *Gardiner* himself

to

to open the Persecution. A worthy Bishop and a private Clergyman were the first, that seal'd their Faith with their Blood. *Hooper* Bishop of *Gloucester*, a Man highly esteem'd among Protestants, was burnt alive at *Gloucester*, Feb. 9, 1555; and about the same Time a Clergyman, who had been the Means of saving *Bourn*, Bishop *Bonner's* Chaplain, from being torn to Pieces by the People, was in Return for his Services burnt at *London*, because he would not be a *Papist*: Both had their Lives offer'd them at the Stake, if they would turn; but like good Christians they chose rather to die. Two other Divines underwent the same Fate soon after, with some shocking Circumstances of Cruelty: One of them was put into a Barrel of Pitch, and as he was singing the 51st Psalm in *English*, just before they set Fire to him, he had a Blow on the Face for not addressing God in *Latin* Bishop *Gardiner* thought, that these four Executions would frighten the People out of their Religion, but instead of that, such glorious Examples encouraged them to persevere. When he found therefore that his Cruelty rendered him odious, he resigned his Office to Bishop *Bonner*, who was perhaps the only Man of his Time, that was more barbarous than himself.

The Nation in the mean Time was astonished, and could not avoid observing the Difference of the two Religions by the different Methods of establishing them. In King *Edward's* Reign the Protestants flourished, and there were then but very few Instances of People imprisoned for their Religion. Whereas now, when the *Papists* were in Power, no Death was thought too cruel for the poor Protestants. Even the *Popish* Bishops began to be ashamed of it, and laid all the Blame upon the Court, particularly upon King *Philip*, who being a *Spaniard*, Persecution was said to be natural to him. But *Philip* chose to deny it, and obliged his own Chaplain to preach against Persecution, and condemn the Barbarity of the Bishops. The Truth is, that both were in Fault, and there is no Doubt but that the Queen herself lov'd it as much as any of them, for after the Death of *Gardiner*, she continued it to the End of her Reign.

Many were now burnt for their Religion in all Parts of the Kingdom, and lest they should be at a Loss for Protestants to burn, an Order was sent to the Justices throughout *England*, to keep Spies in every Parish to inform against all Persons, whose Principles were suspected. *Bonner* tho' a
Mad-

Madman in Cruelty, had his Hands so full, that he begun to be a little Remiss, but the King and Queen sent him a very severe Letter, in which they commanded him not to let his Zeal against the Hereticks abate. This added fresh Fuel to the Flame. Among the Rest two Bishops were burnt at *Oxford*, *Ridley* and *Latimer*; one of them the most Learned Man of his Time and would have been the worthiest, had not *Latimer* his Fellow-sufferer, who was 80 Years of Age, been a Miracle of Goodness. Bishop *Gardiner* had the Destruction of these two Saints so much at Heart, that on the Day when he expected the News of their being burnt, he could not dine till he had received it; and then eating a hearty Dinner, he was taken ill and died two Days after. Archbishop *Cranmer* was the next considerable Man, who was doom'd to die. The Charge against him was, that he was married, that he had writ Protestant Books, had left the Church of *Rome*, and had contradicted that impudent Doctrine of *Transubstantiation*. He confessed it all, and was ordered to appear before the Pope in eighty Days. They kept him in Prison all the Time, and then condemned him for not appearing at *Rome*. Whilst he was in Prison, he was prevailed upon, God knows by what Means, to sign a Recantation; but the unmerciful Queen

would hear of nothing that might spare his Life. When he came to the Stake, he atoned for that unfortunate Piece of Weakness, for he stretched out the Hand, which had signed the Recantation, and burned it, before the Rest of his Body was sacrificed. I mention his Death, because he was well known to be a great and good Man; but so many suffered at this Time, that I should tire your Patience with an Account of them all. The Persecutors were not content with burning the Living, to satisfy their furious Zeal, they dug up the Bones of *dead* Protestants, and burned them publicly. The Queen and her Ministers had now some Thoughts of setting up the Inquisition in *England*, which doubtless they would have done, if Providence had not put a Stop to her Cruelties by ending her Life some Time after.

She was so intent upon these Persecutions, that all other Affairs of the Nation were quite neglected. I'll give you a remarkable Instance of this. The Port of *Calais* in *France* had belonged to the *English* 210 Years. It proved a terrible Bar to the growing Power of *France*; yet the Queen left it so very defenceless, that the *French* took it, and she might have retaken it, but that she would not send any Forces thither,
left

lest it should weaken her Hands against the Protestants at Home. Her whole Heart was so fixed upon Popery, that at last she returned all the Church Lands, that remained in the Crown, tho' she wanted Money, and at that very Time was pressing the Parliament for Supplies: But I tremble to tell you all that she did; some Writers with very good Grounds say, that she had Designs upon the Life of the Princess *Elizabeth*, who afterwards made so glorious a Figure upon the *British* Throne, and it appears to have been only owing to the Prudence of that Princess that she lived to inherit it.

The People, who had been hitherto burnt, were such as made an open Profession of the Protestant Religion. The Queen thought herself as yet but an unprofitable Servant; she published a Proclamation to command, that all those who had *Protestant Books*, and did not deliver them to a Magistrate, without reading or shewing them to any one, should be executed on the Spot, like Rebels or Spies in Time of War. It was plain, that she meant not to convert Protestants, but to destroy them, for there was an Instance of one, who recanted in the Flames; the Sheriff of the County took him out, and he signed his Recantation,
but

but when the Queen heard of it, she sent Orders to burn him and imprison the Sheriff. At last the Almighty thought her too wicked even for this wicked World; she had a lingering Illness, yet five Persons were burnt at *Canterbury* for Religion by her Orders but a Week before her Death. She died in the Year 1558; the Persecution began in 1555, and in that small Space of Time the Number of Persons executed on a Religious Account is reckoned about 800.

This, my Countryman, is a true History of the Reign of *Queen Mary*; a Reign, which every *Englishman* ought to be well acquainted with, at a Time when Popery is making Advances among us, and a Person known to be a *Papist* both by Birth and Education, and supported by a Roman Catholic Power, dares to form Pretensions to the Crown of *Great-Britain*. His Friends and Agents will tell you perhaps, that he is not of a Temper to take any such Measures; ——— You have only their Words for it, but supposing it true, what is that to the Purpose? — Bishop *Burnet* who was no Friend to *Queen Mary*, acknowledges that she was a good-natur'd Woman; but then she was of an ill-natur'd Religion. It was not her natural Temper, that made all this Havock; it was an Opinion of its being her Duty, and

and woe to that Country, whose Prince thinks it a Duty to murder the Subjects on Account of their Religion i

But the *Jacobites* tell you again, that the *Pretender* desires to come in upon a *Protestant* footing.—Take Care how you believe them. Queen *Mary* said the same, else our Forefathers would not have arm'd her Hands for so much Mischief. But whoever tells you so affronts your Understandings. Has he not been bred up under the Eye of the Pope? Is he not obliged to the Court of *Rome*, and other Courts that profess the Religion of *Rome*, for the Subsistence and Safety of himself and his Family? Do you imagine a Pope would be weak enough to protect that Family so long, unless he had the strongest Assurances of their Zeal in his Cause? But this is not all our Proof. Consider only the surprizing growth of Popery for several Years past: Every Body has not Opportunities of observing it, and People are ready to disbelieve a Thing which does not fall within their own Observation; but the Man is a *Papist* or wishes well to Popery, who persuades you that we are in no Danger from it. Should I tell you and prove it, that there are Meetings in all Parts of the Town, where Children are instructed in the Principles of that Church, that the
Priests

Priests are always ready to visit the Sick, before the Ministers of the Parishes can hear of them, that Popish Pamphlets very artfully written are constantly published, and at a great Expence dispersed about the Nation, should I prove all this, or should Time itself bring it to Light, then I hope you will believe, tho' then I fear it will be too late. But besides there are upwards of fifty religious Houses for the Education of *English* Priests and Nuns kept abroad, at the Charge of the *English* Papists. One Mischief of this you will immediately see, that it is the Means of carrying vast Sums of Money yearly out of the Nation without any Returns; but there is a greater Danger in it than that. You may remember to have read in Scripture, that the Land of *Egypt* for the Obstinacy and Tyranny of its King was punished among other Plagues with *Locusts*. These Animals no sooner came upon the Land, than *they devoured it, they filled Pharaoh's Houses, and the Houses of all his Servants, and the Houses of all the Egyptians*. The same will be the Case, whenever those Nurseries of Priests are let loose upon the People of *England*. They will cover the Land and devour it, and fill our Houses, and seize our Property and then call it *sacred*, that we may never have a Right to seize it again. They have done
so

so formerly. Before the Reformation the Religious Houses, as they were very improperly called, possessed not much less than three Fourths of the Land of this Kingdom. And how can you imagine they will treat a Nation, which for almost two hundred Years past hath, in their Opinion, been guilty of Sacrilege?

I conclude then, that it is the Interest and Duty of every Englishman to contribute his Part towards keeping out Popery and the Pretender. If you have not Zeal enough for your Religion, yet have some Regard to your Liberty, and Property, have some Compassion for your Wives and Children. The Pretender is only a Tool to the Crown of *France*. That Nation has ever hated the *English*; of late they have hated us more than ever; and you may depend upon it, that could the Pretender succeed (which God forbid! his Reign would be short; *England* would become a Province to *France*, *Frenchmen* would seize our Lands, plunder our Treasures, and if they have any true *French* Blood in them, they must root us out at last, they must destroy us by Fire and Sword, till none remain to hand an Account of their Barbarities down to After-Ages.

It is for this Reason, that our Sovereign,
D the

the Father of his People, has done his utmost to oppose the Power of *France*. *France* in Return will for ever oppose Him and His Royal Family. It is our Duty to strengthen his Hands. Self-Preservation makes it our Duty, if Allegiance to Him did not. Popery, you see, is as dangerous to the excellent Constitution we are blessed with, as the strongest Poison to our natural Bodies. Join therefore your Hearts and your Hands in driving back a Popish Pretender, and any other Invaders of our Peace, our Property and our Religion. Let not the King have Occasion for *Press-Acts* or any such Means to raise Men to defend his Cause and their own. It will be more to your Honour my Countrymen, to hazard every Drop of your Blood *now*, than to be torn to Pieces by *Popish* Armies and Priests, when hereafter you refuse to affront your God by denying your Faith. This I can assure you, and I have it from the History of all Ages, that if we do not resolutely assist his Majesty in defending ourselves, and should have the Misfortune to be defeated at Home, there is great Reason to fear, that the Question will not be, who shall be the *King*, but who shall be the *People of England*?

F I N I S.





THIS small Tract is wrote with a View to undecieve the Common People of this Kingdom, as to that groundless Suggestion: that they would enjoy their Religion and Liberty's under a Popish Prince: and to engage all Degrees of People in a just Defence of their Country against any Popish Pretender; and in order, that so useful and well-timed a Work should have the good and earnest desired Effects by our Noble Patriots dispersing them, so, that they come to the Hands of all Sorts of Persons; they are now Publish'd and Sold at the Book Ware-House in Great Wild-Street, near Lincolns Inn Fields, at a Guinea and Half per Hundred, where all Persons will be readily supplied by

Their humble Servant

R. MONTAGU.

N. B. All Sorts of Books Bought and Sold at the said Ware-House.

